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nearly comparable with our under-graduate departments, are modestly called "elementary schools," and as things now are in Sweden a graduate of the practical line is excluded from a university career unless he passes an examination in Latin. A strong movement against this regulation is now on foot, a movement earnestly resisted, however, by a large body of educators. Klinghardt, in reviewing this conflict, thinks the time is approaching when both the classical languages will be relegated to the University.

Aside from the concessions made to the requirements of the "modern spirit," there are other characteristic traits of the Swedish schools that Klinghardt finds admirable, such as the introduction of instruction in technical and manual arts, the obligatory attendance on gymnastic and military exercises, (both, as a rule, led in a very systematical and thorough manner by officers detailed from the regular army), the proposed hygienic superintendence of the schools, the control of the final examinations by regularly appointed professors of the university and invited "examination-witnesses," the election of teachers mainly by their future colleagues, the opening up of the universities to both sexes, and still other features.

Although Klinghardt's report is written chiefly from a German point of view, yet his comparisons and statistics are not without interest even to an American reader, and may serve as an instructive contribution to the history of that conflict between classical and 'practical' training which agitates our day.

HJALMAR EDGREN.

State University of Nebraska.

Giordano Bruno, an Essay by THOMAS DAVIDSON in *The Index*, 1886. pp. 414 and 426.

The above Essay is written from the point of view of a passionate admirer of the great Italian philosopher. A considerable portion, after a very faint outline of the life of Bruno, is occupied with a statement of the essayist's views concerning the condition of the human mind and of humanity in general. He finds both to be in a distressing condition. The im-

provement effected since the darkest periods of history is but slight, but among those who, by their efforts or example, have contributed to this improvement, are the "two inspired prophets"—Socrates and Giordano Bruno.

The exposition which follows of Bruno's philosophy is clearly and vigorously presented but characterized at times by unnecessary feeling. The presentation of Bruno's leading philosophical idea, the unity of God and of Nature with its consequences, is clearly made, and the author does well in emphasizing the fact, for it is in the announcement of such theories,—theories which show him to have been the precursor of Spinoza, Descartes, and Leibnitz,—that Bruno's chief importance lies: Giordano Bruno must be considered the first of modern philosophical pantheists. Although Mr. Davidson's attitude towards Bruno is one of passionate admiration and sympathy, he leaves much unsaid concerning his author that would have been eminently interesting. We should, for instance, have expected the essayist to refer with special pleasure to Bruno's ideas concerning the proper condition of the mind for the investigation of truth:—"Chi vuol perfettamente giudicare deve saper spogliarsi de la consuetudine di credere, deve l'una e l'altra contraddittoria esistamare egualmente possibile, e dismettere afatto quell'affezione di cui è imbibeto da natività." (*De l'infinito Universo e Mondi*': opp. Ital. II. 84).

Again, students of Bruno will be surprised to find his ideas concerning nature and physical science so lightly touched upon, although the impulse which the philosopher gave to the study of nature is properly considered one of his chief titles to honor. With Bruno, nature was but "the garment of God," all that he saw or conceived was either the "*natura naturans*" or the "*natura naturata*," and in all there was the one essential Unity.

On the other hand, it may be asked whether the author's intense admiration for the philosopher has not carried him in some directions farther than the facts would warrant. His statements concerning Bruno's relation to physical science seem at least somewhat exaggerated, while the general claim he makes for his author cannot but appear more or less

forced. The position of Giordano Bruno in the development of human thought is as honorable as it is assured, and stands in no need of extrinsic adornment. It may very safely be left to stand upon its merits. The ardent appreciation and passionate praise of his author, expressed by the essayist, are very natural in one who evidently finds in the martyr some of his own ideals, but it is unfortunate that the manner of expression has taken so sweeping and uncompromising a form as inevitably to excite opposition. True, it is impossible to consider the career of the great Italian without feeling in him an interest of the warmest kind. One of the most striking personalities of his times (1548-1600), times so pregnant with thought and deed; the enunciator of ideas which were startling in their boldness and originality, at war with the authorities educational and spiritual around him, a wanderer over Europe for two and twenty years, studying and teaching at Rome, Genoa, Paris, Oxford, Wittenberg, Venice; honored here, persecuted there; constantly striving to establish some truth of his own or to overturn some error he encountered; his long and dreary captivity of seven years, doubly irksome to a spirit so active and restless as his; the memorable trial before the Inquisition, with his proud taunt "*maggior timore provate voi nel pronunciar la sentenza contro di me, che non io nel riceverla,*" upon hearing the sentence of death passed upon him "*ut quam clementissimè et citra sanguinis effusionem puniretur,*" which was the delicate formula implying burning at the stake,—all these things, with his heroic bearing at the scene of the martyrdom (surrounded by a mocking, jeering crowd) contribute to make Giordano Bruno a subject of surpassing interest and one of the most striking characters in the long roll of those whom Italy offers for our study and admiration.

As a point arising incidentally in Mr. Davidson's essay, it may be observed that admirers of Pascal will find it difficult to accept, as a fitting allusion to the great thinker, the expression: "poor, timid, sentimental Pascal."

Students of Shakespeare will be interested in being reminded by Mr. Davidson, that there is reason for thinking that the play of "Hamlet"

may have been written under the influence of the author's acquaintance with Bruno's works, especially the comedy '*Il candelajo*.' The two plays, as Mr. Davidson points out, show certain passages which have a marked resemblance: for example Polonius asks Hamlet, "what do you read, my lord?" to which Hamlet answers, "Words, words, words." In Bruno's '*Candelajo*,' Manfurio asks the pedant, Octavio, "What is the matter with your verses?" To which Octavio replies, "Letters, syllables, diction, and speech, parts near and parts remote." Hamlet says, "there is nothing either good or bad, but thinking makes it so." Bruno says, "Taken absolutely, nothing is imperfect or evil: only in relation to something else does it seem so, and what is evil to one is good to another." Hamlet, after soliloquizing to himself thus: "For if the sun breeds maggots in a dead dog, being a God kissing carrion," suddenly breaks off, and says to Polonius, "Have you a daughter?" Polonius replies, "I have, my lord." Hamlet says, "Let her not walk i' the sun: conception is a blessing, but as your daughter may conceive—." These words have no meaning till we know Bruno's doctrine that "the sun and man beget man (*Sol et homo generant hominem*)."

Furthermore, we know "that Bruno taught for two years (1586-1588) at Wittenberg, the very university where Hamlet and his friends are said to have studied. We know, moreover, that about that time several young Englishmen and Scotchmen studied at Wittenberg; and, among these, Shakespeare may have found the prototype of his too curiously thinking Hamlet." The reader may also be reminded of Bruno's residence in England, perhaps the happiest period of his stormy life, his presentation at the English court and residence in London and Oxford (1583-1586). During these years he was a prominent figure and nothing is more natural than that he should have made the acquaintance of the poet.

While Mr. Davidson's essay cannot be said to add to our knowledge of Bruno, he has done well in presenting in a popular manner one of the most striking and interesting figures of modern times.

T. MCCABE.

Johns Hopkins University.